

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

VOL. 20 NO. 46.

MERIDIAN, MISSISSIPPI, THURSDAY, NOVEMBER 26, 1896.

\$1.50 PER ANNUM.

BAPTIST RECORD

J. A. HACKETT, EDITOR
R. A. VENABLE, EDITOR
L. S. FOSTER, ASSOCIATE
L. A. DUNCAN, ASSOCIATE
A. V. ROWE, MISSIONARY EDITOR

Published every Thursday by THE BAPTIST RECORD COMPANY. Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York. Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.

Obituaries containing (two) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not returned. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.

Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

THE authors, Rudyard Kipling and Rider Haggard, seem to have made themselves far more notorious, in this country, than distinguished. Some people seem to have been raised among the pigs, they have such an inordinate opinion of themselves.

Some good advice to our women is not to marry a drinking man to reform him, but rather reform him first. Then if you

sober mechanic or farmer, you would have a better chance for a long life and good days.

It is said that Spanish cruelties in the Phillipine Islands are no whit behind those of the Turks in Armenia. But then we must not forget the similarity of Catholicism to Mohammedanism. The slogan of each is, "confess or die," and the earth has long been drenched with the blood of their innocent and helpless victims.

THE preacher who is always striving to say some new thing in his pulpit, will be likely to carry far less of gathered sheaves to the judgement than if he had always aimed to preach the dear old gospel, be it ever so plain. Beloved, it is the gospel of Christ and not fire-crackers, that is the power of God unto salvation.

SOME ONE has undertaken to solve the "problem of drudgery." We have many good wishes for him, but the best of them is that the fool-killer may not come up with him in any of his rambles. True, he might not ply his vocation in his particular case, but then it would be humiliating to be waved aside as being too big a fool to hit.

IT is said that the Mormons only gave up polygamy in order to get their State of Utah into the Union, and that now they are going back to it. And this is the infamous

religion (?) that those Mormon elders are slipping around the country and seeking to wheedle our people into accepting. Out with all such treachery and wickedness!

BRETHREN, we hope all of you who know you are in debt to the paper will send on a remittance at once. Do not wait for an agent to call for it or a statement (dun) from the office. All such methods cost us money. Send on at least one year's subscription and the receipt we send will tell you how you stand, and we will be helped and happy.

CHICAGO is said to be the wickedest city in the world, and yet there are seven theological seminaries there, with a total enrollment of fifteen hundred ministerial students. What changes might be wrought in that wicked city, if all of those and all the pastors and other

trained workers would undertake with God's help to bring them about.

THAT Christian who thinks more of what he is to receive than what he is to impart when he joins the church, may be disappointed. True religion is not so much a matter of what you get, as it is what you give, in Christian effort and service. What you are to receive will come as a matter of course, and in full measure if you are faithful to your trust.

"BOTH sermons were magnificent efforts, charming every one who heard them." This was the comment on two sermons

preached by a somewhat noted minister in a certain city church. It is not said that anybody was edified or converted or converted, but only "charmed." Well, a prima donna or a star actor or, possibly, a big snake could have done that. But so it is, and so the world goes toward the pit.

ONE of the first and most difficult of all the Christian graces is that of self-denial. The Master says: "If any man will come after me, let him deny himself and take up his cross and follow me." Natural reason and the impulses of selfishness are all against self-denial and in favor of self-interest. But the Lord will help us to subdue self if we wish to do so, and it is only a sordid Christian (?) who allows it to rule his life.

SOME of our religious news papers are too full of political prejudice to be either just or reasonable. Notwithstanding the establishment of the great and humane principle of international arbitration in the Venezuela case, they continue to censure President Cleveland for the act of his that brought it about. Such narrowness is well nigh hopeless.

IT now seems pretty clear

the great Ian McLellan (John Watson), of Scotland, like Prof.

Drummond, is but a modern ex-

ponent of polygamy.

IT is the infamy of religion (?) that those Mormon elders are slipping around the country and seeking to wheedle our people into accepting. Out with all such treachery and wickedness!

PROF. NORMAN FOX.

That was advanced ground assumed by Prof. Norman Fox in his address in Nashville before the Baptist Congress a few days since, when he asserted that the differences between the Baptists and pedo-Baptists are not greater than were the differences between the Churches at Antioch and Jerusalem during the Apostolic age. We are sure his position can not be sustained by any system of exegesis of scripture or any array of historic facts. The Congress furnishes a splendid opportunity for the brethren to get off their private opinions where no one can claim the right to protest on the

ground of heresy. We have some private opinions which we have felt we must air, but have never seen the time which we regarded as exactly suited to such an essay. We have never attended the Congress. We may find yet that we can stay away no longer. What is in us may clamor for an utterance, yet, to such an extent as to force us to seek recognition at the hands of the Congress. When the time comes, if it ever does, look out, we are more than likely to say some things hard to be understood. Of course we shall not speak until we have arrived at the commanding position, where no one will be expected to care especially what we say or how we say it.

CONGRESS is located upon a small area of thought, detached in a large measure from the now well explored continent of generally well settled truth. It is a land of liberty where none dare to molest or make afraid. It is a

single, to be sure, but safe,

PREACHER'S INSTITUTE is

Is on the 1st of January for the last week in January, prox. Some

of our preachers brethren not far from here about have been urging it upon our pastors' conference to induce Dr. Venable, if

possible, to put in ten days or more in institute work for the benefit of the preachers and he has consented to do so. The institute will begin on Tuesday, the 26th of January, and continue through the fifth Sunday and for about ten days altogether.

The cost will not be more than \$5.00 for each preacher above railroad expenses, and probably less. Board and lodging while in the city will be free. Our churches will take

pleasure in guaranteeing that. Now we want all the brethren who read this to begin at once to get ready to come. Dr. Venable is well nigh a whole faculty

of seminary professors in an institute such as the one contemplated. He is just out of one at Hebron and the brethren down there think it was a great success. Brethren, come.

REVENUE STAMPS that told another country, and called to mind the revenue stamps of 20 years ago in our own country to be attached to notes, checks, deeds, etc. It was a generous contribution to be distributed among the objects to which the Mississippi Baptists give their money. The next day in the

THE MINISTER'S INSTITUTE AT SILVER CREEK.

TO CHICASAHAY PASTORS.

DEAR BRETHREN:—Over a year ago our association agreed to co-operate with sister bodies in putting a colporteur in Southeast Mississippi. A committee was appointed to carry out the object, which it did, and it is presumed that you have seen the reports of Matthew Phillips and Breckinridge. But, perhaps, you are not aware that the work cost us more than a hundred dollars over receipts.

We rejoice that the work has at last been commenced. It is late, but much can still be done. It is a fact that our people have not sufficiently regarded, that while our ministers are often

in preaching, other denominations followed with Sunday Schools, missionaries and literature. Our Methodist friends have not been idle; the Roman Catholics have not ignored the field; while the Mormons have been visiting from house to house.

There are weak or pastorless churches that need development. The children of the congregations are not being properly looked after, and are being enticed into other fields. These need the colporteur, who visits the homes, holds prayer-meetings, organizes Sunday Schools, instructs the people and leaves the Bible, with other sound literature. Let us not forget that our system of public schools is preparing the young to read and investigate; and, if we do not furnish the good, they will take the bad.

Bethlehem has paid over \$26.97; Lebanon, \$12.75; Liberty, \$7.10. The latter two promise more. It will require about \$50 from Chickasahay, and the secretary will still have a burden to carry. Take up a collection, brother pastors, at the first favorable opportunity, be it ever so small, and send it along. Hobolochitto paid her own way, and Bro. Sammons is continuing his work. Bro. Phillips is now supported by the State Convention.

L. A. DUNCAN,
Sec'y. Executive Committee.

SISTER AVEN's article should have appeared in the Woman's Department but came to hand too late, as that part of the paper was already in type when it came. We have put it in another place, as important matter, in preference to editorial. All matter for the Woman's Department should be in the office not later than Friday morning.

Good Words From Bro. Pace.

DEAR BRO. HACKETT:—Permit me to congratulate you upon the neat, newsy and helpful issue of THE BAPTIST RECORD this week. Brethren Hutchinson and Yarborough are ad-

vised to fit for the department. They are to take. Bro. T. J. Pace is to prepare a pro-

gramme for the Baptists Young

ter in hand. I have nothing for you to furnish you soon.

W. W. Price

licensing soon. Bi

days in a

was with me twelve

and did preach

ing. I baptized six.

Your brother J. K.

ACE. 21, '96.

Many thanks. EDS.

How the Election Returns Were Received and Published in Washington.

Feathered Arrows.

S. W. SIBLY.

"It takes all kinds of people to make a world," is the way some of us put it. Is it true? No, we could dispose of a large class of people that we now have, and then have a better world left. This world seems to have all sorts of people in it, but, practically considered, they do not appear to be at all necessary. At least, if the people are necessary, it does appear that many of their ways might be dispensed with without the slightest harm to any. "Cease to do evil; learn to do well."

There are so many *sensitive* plants in the form of men and women that many of us do not know how to turn or where to step. Pity! pity! on such characters. They will go a milion of their way to find an *usual* that is not intended as such. What kind of an apology can be made for them? If it were done through malice, rough treatment might be best for them. Deal gently with them, friends; for they are given to *seeing ghosts*. Poor creatures! They can't help it. Pray for them.

The modern definition of a church is a *social club*, if we are allowed to interpret the words and actions of many church members. They tell us that they are not *noticed* when they go to church—that the people seem to be cold and formal. Do they ever notice anybody? No, they are afraid that they won't be received. They just want **everybody in the house** to hunt them up, and go over the neighborhood gossip with them. Then, of course, they have been to church, and worshipped according to the dictates of their own conscience. They have been entertained after their liking. Was the Lord in it? Nay, verily, with their lips they draw nigh; but their hearts are far away. Now, friend, when you start for church the next time, remember that you are going to worship God. Go to help some one else, and the church will become the house of prayer to you.

Our Churches in the South of Brazil.

At 10:30 a. m., on Friday, July 31, 1896, was opened our Annual Association meeting at this occasion with the church of Christ in Juiz de Fora, Minas. The deacon of that church gave us the word of welcome, to which the deacon of the Campos church answered.

Pastor A. Campos, our secretary, proceeded to read the credentials of the different churches which also contained the history and statistics. From these letters, we can see the association (here called "Union") is composed of churches, viz: Campos with 13 members, Rio de Janeiro with 95, San Fidells with 66, Guandu with 35, Juiz de Fora with 32, Parahyba with 27, and Santa Barbara with 25. This makes a total of 421, adding five members who have not presented their letters, living in Nictheroy, we have a total of 426 in the South of Brazil.

God is love, but too many of us define love in such a way that God is not seen. The love that John tells us about, is deity. It is no mere sickly, sentimental effeminate passion of some supposed being. Love corrects as well as caresses. "The Lord loves those whom He chastens." If God did not love us, He would not afflict us. But since He loves us, and since He afflicts us that we may learn to do well. "It is good for me that I have been afflicted." "Before I was afflicted, I went astray. I know, O Lord, that thy judgments are right, and that thy law is good for me."

In Parahyba, 10 were baptized. In Santa Barbara, 8 were baptized. In Rio de Janeiro, 34 were baptized. In Campos, 26 were baptized. In Guandu, 25 were baptized. In Juiz de Fora, 16 were baptized.

In Parahyba, 10 were baptized. In Santa Barbara, 8 were baptized. In Rio de Janeiro, 34 were baptized. In Campos, 26 were baptized. In Guandu, 25 were baptized. In Juiz de Fora, 16 were baptized.

corrects our faults that we may be drawn nearer to Him. Sickness, death, misfortunes, and disappointments some people look upon as coming from the devil. "God," they say, "is love," and such things as sickness, etc., coming from God would prove Him to be cruel. Such reasoning is false. If the devil had the power to create sickness and death aside from the permission of God, he would cause the entire race to sicken and die in one minute. The victory then would be his. All reverses, however, are subject to the will of God, and these reverses are seen in wisdom and love to teach the world great lessons. Who is wise? Let him learn.

The highest reach of faith in God is submission to God's will. The heart that does not rest and wait at the feet of Jesus, consented to receive such blessings as God, in wisdom and love, may grant. It is a heart dominated by

self and selfish principles. Much that is called faith is a strange mixture of ignorance, deceit, superstition, and fanaticism. Faith is an empty grace, but desires and expects to be consciously filled with the good things of the Lord. The will of Jesus found its limit alone in the will of His Father. "O my Father, if it be possible, let this cup pass from me; nevertheless, as I will; but as thou wilt." No one ever had stronger and purer faith than Jesus. His Father's will was the measure of His faith. So we need not expect to soar higher in faith than Jesus. Where His faith rested, let ours rest. But do not take indifference towards life and life's blessings for submission. Submission is a simple, full surrender of our wills to God's will because His will is right and best.

Our Churches in the South of Brazil.

At 10:30 a. m., on Friday, July 31, 1896, was opened our Annual Association meeting at this occasion with the church of Christ in Juiz de Fora, Minas.

Pastor Campos presents his report on literature which enters into discussion. I shall only give you some topics of it, as it is too long for translation. It begins by deplored the lack of means, but in spite of it, much has been accomplished, perhaps more than any other denomination.

"The Boar Novas" (Good News) continues triumphant. It is known all over the land preaching the pure doctrine of Jesus. It has suffered a terrible war, it is true, but this only proves its position. Presbyterians Methodists, Congregationalists and Catholics have attacked it, but it continues preaching the same faith and receiving the same reception.

Besides the "Good News" of which 2000 are published every 15 days, the committee also published 3000 tracts entitled "The Cross of Christ," useful for general distribution; also 5000 tracts entitled "Where are the Monks," an important little work proving the absurdity of the existence of a purgatory. We also published a tract entitled "The Monks."

In Rio de Janeiro, 34 were baptized. In Campos, 26 were baptized. In Guandu, 25 were baptized. In Juiz de Fora, 16 were baptized.

In Parahyba, 10 were baptized. In Santa Barbara, 8 were baptized. In Rio de Janeiro, 34 were baptized. In Campos, 26 were baptized. In Guandu, 25 were baptized. In Juiz de Fora, 16 were baptized.

In Parahyba, 10 were baptized. In Santa Barbara, 8 were baptized. In Rio de Janeiro, 34 were baptized. In Campos, 26 were baptized. In Guandu, 25 were baptized. In Juiz de Fora, 16 were baptized.

moderator; Pastor A. F. Campos, first secretary (re-elected); Sr. A. B. Correa, second secretary; Sr. Jayme Seise, treasurer.

The moderator communicates that on the 15th of Nov. '95, there was organized a church in Santa Barbara that solicits entrance into the union. This church is admitted.

The moderator then nominated the committees on the religious state of our churches, on temperance, on ecology, on missions, on literature, on finances, on schools, on sermon and place for

1897 and on incidental subjects. Pastor Campos, member of the committee on missions, gives an account of the work done last year, of the help given to the Parahyba church pastor and to our Bro. A. Nelson in Para-

The moderator, as chairman of the committee on literature, tells about his work and that of the committee during last year. The first subject that came

to the moderator, as chairman of the committee on missions, is the report on missions. It was discussed thoroughly and adopted.

I present here the following chief points of the report:

1. That the churches pray to the Almighty to raise up and prepare preachers of the Word, evangelists and pastors here in Brazil.

2. That we co-operate by our contributions for the education

Two Letters—Cherry Creek.

At the beginning of our meeting, Bro. N. M. Berry, who, on account of paralysis, has not been able to speak in public for more than two years, wrote the following letter to the church:

DEAR BRETHREN AND SISTERS:

We read in the Prophet Malachi: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."

Yours in Christ,
T. H. SPENCER.

Bry. E. R. Carswell, of Texas, was with us after the first five days and held up Christ as the sinners substitute in death. We

praise God for the presence of

Jesus. How easy it is to become one dead. How easy to become one in one way. How easy to

lose fitness for everything but

one. How hard to be a man among men in all circumstances of life, and with all classes, but still make our religious life

needs to be overcome. Self is

the great barrier in the way of

our faith. John would never

have questioned had his way and

would been unobstructed, neither

nor the world.

John the Baptist and Jesus

Christ.

E. L. WESSON.

John testified concerning John that of those born of women there had not arisen a teacher of self-examination and submission, and it is our self-will that produces the doubt. Trial never kills faith; but in destroying the selfish elements, which we often think are faith, it leaves the true article much smaller than we thought.

John and Jesus were cousins. John was filled with and guided by the Spirit, so was Jesus led of the Spirit in all his work. But one was an ascetic, the other a man among men. John

lived on locusts and wild honey; Jesus lived as other men. Both

were working under the same guiding hand; but how different their manner of life and plans of

work. Jesus went with Pharisees and Publicans and ate with them. John lived in the wilderness, and, so far as we know, lived to himself. What must we

get out of this difference? Must

we condemn John's ascetic habits? No, because Jesus did not

He told what the people said of

John and then what he thought

of him and he counted him

greater than a prophet. I learn

that Jesus could be a man among

men, enjoy what was right, con-

demn what was wrong and still

live in closest fellowship with

the Father, but John found it

best for him to live a hard life,

only mixing with the people as

a preacher. Happy is the man

who can be like Jesus, mix with

all kinds of people and always

do the right, but different men

require different treatment and

that we would so overcome our

temper that it should not morti-

fy us and harass us again; but

soon, before we were fairly

aware of it, our temper sparred

out again, leading us to say

we are harsh and unkind words.

John gives us encouragement be-

cause of his weakness. Christ

gives us help because of his

strength.

John could see the good news

and help to John's prison cell,

so will he send sufficient light

and strength to our wavering

faith and trembling hope. The

hardest trial faith can have is

disappointment. When we plan

what we think best, ask God to

direct and expect it so to be,

then see our plans all destroyed,

and we are left to the reverse of

what we expected, faith trembles

and some times almost swoons and

would go down a wreck, but for

the confirming whisper of the

Holy Spirit, "We know not

what to pray for as we ought,"

and then the precious truth,

"All things work together for

the good of them that love God

and are built upon Christ."

John is a man with one

object, one subject, which led

his mind continually along one

line of thought. But Jesus, with

a much greater responsibility,

more overpowering mission to

the world, was at the same time

more burdened with trials and

afflictions. It is not recorded.

He was a man with one

object, one subject, which led

his mind continually along one

line of thought. But Jesus, with

Washington is so largely composed of government clerks, and people dependent upon government patronage, that a Presidential election is watched with the keenest interest. Although the District of Columbia has been disenfranchised, yet the result is bound to affect thousands of officials, who watch the bulletins hour after hour, knowing that before morning the returns

will assure them of continuance in office, or indicate that they

must look for outside employ-

ment before the flowers bloom in the spring.

The recent election was of

more than usual interest, because it was popularly believed that Mr. Bryan was elected.

He would be a dismissal of the entire force of office-holders, while if the Republican candidate was victorious, the present civil service system would be maintained.

In order to give the earliest

and most complete election re-

turns, the three daily papers,

the *Star*, *Post* and *Times*, made

far more elaborate preparations

than ever attempted before.

They utilized every available

means to secure the news, bring-

ing into service all the special

news "associations," and the

Western Union Telegraph and

OUR FIELD GLASS.

Recently the Rev. Geo. Grubb, the well-known church of England (Episcopal) missionary, and "Keswick" speaker, was baptized at Christ's church, Westminster Bridge road, by Rev. F. B. Meyer. With emotion he gave at his baptism, an account of his reaching the truth on adult baptism. — We have received the December quarterly, and "Kind Words of the Convention Board," and find that they seem to be growing better all the while. Dr. Frost and his co-laborers are giving us an excellent quality of literature for our Sunday Schools. Without disparaging any of the Sunday School quarterlies published by Baptist houses (which we see only occasionally) we feel that these of our Southern Board could hardly be excelled by any other series. We would advise some schools to try them one-quarter at least. — The North Carolina Baptist comes to us in a new, neat and attractive dress. We extend our congratulations to the publishers and wish them great success.

"The Field Glass on Dr. McLaurin was excellent. I approved it," wrote one of our most able pastors recently. Our people ought to know the exact relations between our denomination and American Bible Society, rather than the society has forced us to disown all relations to it. — We had an appreciated visit from our good brother and friend, Dr. Lomax, who ran up and preached an excellent sermon for us last Thursday night. His text was: "God is our refuge and strength; a very present help in time of need." The sermon was enjoyed by the entire congregation. The meeting was in the interest of our Baptist Young People's Union, which is now more than a year old, and which has gathered a library of 75 volumes of choice books. They had Dr. Whittle, of Birmingham, to lecture for them twice in the spring, and hope to have Dr. John D. Jordan visit us next month. — Bro. Lomax was called back on a sad mission. A telegram came early Friday morning, informing us of the sudden death of Bro. Henry Bridger, of Sardis, a most excellent working member of the Sardis Baptist church. How sad! In the midst of life we are in death. Bro. Bridger had attended prayer meeting on Wednesday night and led in prayer. On Friday morning he was called to his reward. May the family have grace to help in time of need. — God answers prayer in his own good time. In the Journal and Messenger Rev. Jonathan Smith says: "I waited, and prayed forty years [almost a lifetime] for the Lord to give me a preacher from among my boys." At last the prayer was answered, and Rev. James W. Smith is now the efficient pastor of four churches, all of them in the bounds of the Harmony Association. — Diaz was in New Orleans last week and delivered several lectures on our work in Cuba to large audiences. He is on his way to Mexico, on a chapel car belonging to the American Baptist Publication Society. He will do evangelistic work. The Starkville saints are expecting to have their heating apparatus in their church quite soon. They will then be prepared for winter and will be able to remove the stoves from their beautiful audience room. May bless-

ings be upon Dr. Sellers and his excellent people. — We know of three excellent Baptist ministers who would like to come to Mississippi, if they could get work. All of them are able and consecrated men and would be efficient in any pastorate. — Rev. E. E. Thornton, Water Valley, writes: "Last Sunday was a good day with the Water Valley saints. Large, attentive and appreciative audiences. The preacher was in the spirit and the close of the morning sermon, fifteen presented themselves for membership."

Rev. L. R. Burress, Baldwin, writes: "We had a good day at Mt. Olive, my home church, yesterday; also at Oak Hill at 3 p.m. the same day. My niece, Miss Kittle Burress and Rev. O. L. Martin, were married, according to announcement, in the Baldwin Baptist church." Bro. Burress and Bro. J. S. Berry officiated at the marriage. Bro. O. L. Martin is the new coming pastor whom we mentioned recently as intending to rob our State of one of her fair daughters. — To-day is Thanksgiving Day. May the Master put it into many hearts to remember the orphanage work to-day. We are praying for this. Rev. J. G. Chastain recently sent us five dollars from his home in Mexico. The Raymond Woman's Mission Society, Mrs. Floyd Lee secretary, sent us seven dollars and fifty cents for the fund. So the work grows. God bless every giver and every gift.

WANTED: Several faithful men or women to travel for responsible established houses in Mississippi. Salary \$75 and expenses. Position permanent. References. Enclose a self-addressed stamped envelope. The National Star Insurance Building, Chicago.

CHRONICLES.

L. A. D.

The day we call Christmas is fast approaching. It is always expected to be a joyous time to the young. Old people are not always so glad, especially if funds are short, as it is a hard task to get suitable presents for a possible host of relatives and friends. Those who are able hunt up a turkey from the market generally and try to have a family gathering for dinner.

This reminds the Chronicler of a recent pleasant dining with Sister Gilmore's household. Friend Will, is a candidate for Alderman of Ward three, and has not a few supporters. We are glad to see our best young men coming to the front. They will see to it that some of the lawlessness of the land is stopped, we are satisfied.

Something needs to be done to put down "blind tigers."

As usual, we suppose, the express office will soon be flooded with jugs of alcoholic liquors. Many of these, it is feared, will go into Christian homes. The world sneers at such things, and children are taught to deceive, while the drink habit is fastened on the next generation. This is no light sin; yet to license the open saloon, is far worse; for it is the direct suction of the traffic. Even non-pros of religion should seriously consider the danger ahead.

Another evil is threatening: that is the morphine or opium habit. Some of our physicians have been using the drug too freely in their practice, it is quite evident. Years ago, led to drunkenness then; the use of opiates more recently, seems to be bringing greater calamities. Surely it were better to suffer pain a while than destroy the radicles go at any of their old tricks, they will see it close again with a snap and bang that will make their heads swim. But we guess Mr. McKinley understands and will go slow over that spot.

REV. A. C. WATKINS.

It was my privilege a few days ago to spend a few minutes at the depot in Jackson with Bro. A. C. Watkins, missionary to Mexico. Bro. Watkins was just returning from Indiana, the home of his wife's parents, whether he and his wife had been called to the bedside of her mother. He had staid long enough to put the mother under the sod, and leaving his wife with her father for a season, was hastening back to his field in Mexico. We extend our sympathies in this affliction. Bro. Watkins travels largely to meet the demands of his field. He has baptized in all one hundred and fifty-three Mexicans, and while the work is arduous, he seems to stand up under it well, as his bronzed face and hands indicate health and strength. He is happy in the work and no doubt with increasing years will make one of the most efficient working members. He hopes sometime to get

time among the churches of this his native State.

A. V. ROWE.

WANTED: Several faithful men or women to travel for responsible established houses in Mississippi. Position permanent. References. Enclose a self-addressed stamped envelope. The National Star Insurance Building, Chicago.

BEAUTIFUL WORDS.

Dr. H. F. Sproles Speaks of Miss Julia Minns.

The following tribute to the memory of Miss Julia Minns, was delivered by Rev. H. F. Sproles, of this city, at the funeral held at Utica last Friday, and is as beautiful as it is true:

Beautiful, pure and lovely Julia Minns is dead.

Standing in the presence of

this body, enabled and beautified by the rare spirit which lived in it a few years, we hesitate to call this death.

Men will not call it death, because they are so much afraid of it. They seek some other name, a name which will take away its terrors. They call it the "night of death," vaguely hoping that

it may be followed by the morning of life.

The Bible will not call it death, because it is so little

of this is that Book of God is merely the breaking up of the earthly house, putting off the home and the hearts of all Christians. The gains to the church in number were eight substantial members, four of whom were for baptism. Two of Bro. M. W. Buckley's sons, Walter and Wade, Bro. Ward's Willie and Miss Bette Guice were baptized. The Lord has praised for His great goodness.

Ministerial Education.

BY GEO. W. WHITFIELD, SEC.

Brethren, sisters, help ministerial education now. We need help, and need it urgently.

FOR THE COTTAGES.

We need provisions for the

two cottages, Nelson and Webb-Bothea. We have for the present, bed-clothing and furniture enough. Thanks to the ladies and other friends. But now we

like to whisper it in their ears that that "crack" is only by sufferance, and that if those Radicals go at any of their old tricks, they will see it close again with a snap and bang that will make their heads swim. But we guess Mr. McKinley understands and will go slow over that spot.

A pure Christianity is the only hope of our people, our nation, and our churches. Nothing eradicates evils except the grace of God, and strict obedience to His Word. Civilization without Christianity is a shadow and an empty show. Not a Christian profession, but a life is demanded—not a form, but a fact.

When our churches are filled with members who are "living epistles" known and read of all men, we may rely upon it that

the end is near.

What Christians need is work for the Master. Every true child of God has some gift—one may have the gift of speech, another of prayer, another of song. If unable to teach, some may help to send and sustain those who can.

There is such a thing as "silent evangelism"—say the giving of a tract or circulating good books and papers. This latter is done publicly by the collector; but the quiet, humble Christian can do similar work privately.

By the way, the colporteur work is being pressed forward earnestly. Chickasaway pastors have not yet taken up collections to make up the deficit. Dr. Venable expects to receive

time among the churches of this his native State.

WANTED: Several faithful men or women to travel for responsible established houses in Mississippi. Position permanent. References. Enclose a self-addressed stamped envelope. The National Star Insurance Building, Chicago.

This is His work and it is your work. He will reward you.

Clinton, Miss., Nov. 20, 1896.

**W. M. U.
Department.**

(MISS) MARY P. HACKETT, Editor

* November.

BRAZIL.—"Come over and help us." S. B. C. Mission opened, 1882; missionaries, 11; native assistants, 8; stations, 20; churches, 14; membership, 1,277; baptisms, 273; contributions, \$2,212.

STUDY TOPICS.—Work of the past year; needs of the present. Homes without Jesus. Proportion of population to missionaries. Spiritual destitution. Susceptibility of the people to receive the gospel. A nation in the balance. Life of Captain Gardner.

Pass It On.

Have you had a kindness shown? Tell not given for these alone. Let it travel down the years. Let it wipe another's tears. Till in heaven the dead appear. Pass it on.

Did you hear the loving word, Like the singing of a bird? Pass it on.

Let it cheer another's woes. You have reaped what others sow. Pass it on.

Have you found the heavenly light? Souls are groping in the night. Hold your lighted lamp on high. Be a star in some one's sky. Pass it on.

Cheerful words of living deeds. Live for self, live in vain. Live for Christ; you live again. Pass it on.

—EX.

NEW SUNBEAMS.

We are indeed glad to report the organization of a Sunbeam society in the Shuqualak church. This is a wise step forward for those young people, with many of whom we have a very pleasant personal acquaintance. A friend from there writes: "The society was organized on Sunday afternoon, with a very good attendance, and twenty-three names were enrolled as members. We will meet every two weeks. The officers elected are as follows: Miss Sallie L. Stone, president; Miss Annie Anderson, secretary; Remi Covington, treasurer." We hope to have good reports from this youthful band.

From the Aberdeen Association.

DEAR MISS HACKETT: At the request of the Central Committee I will say a few words to the sisters of the Aberdeen Association.

We have no society in our church—none since '92—but we desired to do something. I therefore wrote to Mrs. Aver to send us information concerning a home missionary needing help, and she immediately sent the name of Rev. Wm. McComb. We set to work, then, with a will, and have done the best we could under the circumstances. Mrs. J. L. Henderson, our pastor's wife, will ship the box as early as possible, in order that it may reach its destination by Thanksgiving. I am much interested in this work, but so many people are careless about the comforts of those who carry the gospel to the poor and to the heathen.

Some will say, "I have a poor husband who needs all my care." That is right to do for the poor. "Whosoever ye will, ye may do them good." But the gospel—how about that?

Clothing the needy poor each society do its quota in pro-

viding for this family, it was agreed that each society would take a member of the family and supply all his—or her—wants, and when one society was weak, two together agreed to provide for one. As there were not persons sufficient to go "round" after each one had been "taken up," the remaining societies agreed to send a moneyed contribution, which could be used in supplying any deficiency that might occur. So great an enthusiasm had been aroused by the time we had provided for the "boys" at Clinton, and the missionary's family, that many earnest, godly women were inquiring, "What can we do?" We are few in numbers and very weak, but we are determined to go home and work for missions as we have never done before." These remarks were made by members of churches where there was no W.M. Society, and they went home with our substance if we seek to please Him. We must support his mouth-pieces while he keeps them at work. Will you help? My dear sisters, this is important labor in the vineyard, doing whatsoever we find to do with a will, and with religious enthusiasm.

We have undertaken to build a new church here in our community. The old building is much dilapidated—built far back in the thirties or forties—and we sisters are going to help, though it be little. If the women helped to build houses in the olden times, so ought they to-day. Old Toxish must be rebuilt. The spirit of work is among us; "For they had a mind to work."

SALLIE J. STEWART.

The Woman's Meeting of Copiah Association.

"The Copiah" is a new association and is composed of only thirteen churches. This body held its annual meeting, October 8 to 11, with the Sardis church, eight miles east of Hazlehurst. The ladies held a meeting during the sitting of this body, but at such a time as did not conflict with the business meeting of the association. In the absence of a Vice President (the former one, Miss Adelia Martin, having resigned), Mrs. J. K. Pace, President of Central Committee, presided over the meeting, with Miss Margaret Lackey as secretary. Reports from seven societies were read, showing an increase in contributions for missions and education. The plan for sending "Boxes" to the ministerial students at Clinton consumed a little time. This was so arranged that one box each month will be sent to these worthy young men, each society agreeing upon such a time as suits them best. By the previous correspondence of our retiring Vice President, the name of a frontier missionary had been secured from Miss Armstrong and the knowledge concerning the number in this family, with their respective needs, was in shape to be presented to the meeting. This was a wise step on the part of the Vice President and caused her a great deal of correspondence, to be able to give this data to the societies assembled together. Then the enthusiasm awakened by taking each member of the missionary's family and discussing the comforts of those who carry the gospel to the poor and to the heathen.

Some will say, "I have a poor husband who needs all my care." That is right to do for the poor. "Whosoever ye will, ye may do them good." But the gospel—how about that?

Clothing the needy poor each society do its quota in pro-

viding for this family, it was agreed that each society would take a member of the family and supply all his—or her—wants, and when one society was weak, two together agreed to provide for one. As there were not persons sufficient to go "round" after each one had been "taken up," the remaining societies agreed to send a moneyed contribution, which could be used in supplying any deficiency that might occur. So great an enthusiasm had been aroused by the time we had provided for the "boys" at Clinton, and the missionary's family, that many earnest, godly women were inquiring, "What can we do?" We are few in numbers and very weak, but we are determined to go home and work for missions as we have never done before." These remarks were made by members of churches where there was no W.M. Society, and they went home with our substance if we seek to please Him. We must support his mouth-pieces while he keeps them at work. Will you help? My dear sisters, this is important labor in the vineyard, doing whatsoever we find to do with a will, and with religious enthusiasm.

We have undertaken to build a new church here in our community. The old building is much dilapidated—built far back in the thirties or forties—and we sisters are going to help, though it be little. If the women helped to build houses in the olden times, so ought they to-day. Old Toxish must be rebuilt. The spirit of work is among us; "For they had a mind to work."

SALLIE J. STEWART.

Brazil's Progress.

The last year has been one of much visible progress for our cause in Brazil. The Holy Spirit's presence has been manifested in converting powerfully many baptized as well as many who had not been converted. Each society has shown an eagerness to lend a helping hand in this labor of love, and after an animated discussion as to the most feasible way to help, the "campos" is sadly hindered for lack of a church building. —EX.

around us, does not send a word of gospel to the heathen. This does not help the man who is struggling to tell the story of a Savior to those who do not like to hear him. Though we bestow all our goods to feed and clothe the poor, and have not love, our religion is vain. If I do for my sister or my brother because they are my kin, and leave out Christ, how much have I advanced? I am just simply selfish, nothing more. "Deny thyself" is the law of love. Give to the poor and needy around you, but fail not to support Christ's shepherds. Whatsoever ye do for the least, ye do for Him, if ye do it in his name. Let us not be selfish, our love and keeping hand-reaching no farther than our kith and kin. Let us widen and get "out" of the circle of selfishness. Scatter and increase, withhold and get poor. We must honor Him with our substance if we seek to please Him. We must support his mouth-pieces while he keeps them at work. Will you help? My dear sisters, this is important labor in the vineyard, doing whatsoever we find to do with a will, and with religious enthusiasm.

We have undertaken to build a new church here in our community. The old building is much dilapidated—built far back in the thirties or forties—and we sisters are going to help, though it be little. If the women helped to build houses in the olden times, so ought they to-day. Old Toxish must be rebuilt. The spirit of work is among us; "For they had a mind to work."

SALLIE J. STEWART.

A NARROW POLICY.

This was the sage conclusion of the late Dr. Muhleberg: "The man who finds no interest in those beyond his own family will soon have a selfish household; the rector who confines his appeals and labor to the work of his own parish will soon have a selfish congregation; the bishop who, by absorption in his own field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy."

[Missionary Review.]

South America.

"South America in its ten republics and three colonies of British, Dutch and French Guiana, has a population of 37,000,000. Of these 5,000,000 are Indians, 2,000,000 are negroes, and the others are chiefly of Spanish or Portuguese descent or belonging to the mixed races. Nearly all the people profess the Roman Catholic faith."

"His Excellency, the Lord Archbishop, will celebrate mass at 9 a. m., in the Cathedral of St. Peter, on the altar of the Most Sacred Heart of Jesus; he will preach and administer the Sacrament of Confirmation," said the morning paper, Diario da Bahia.

"His Excellency has just come from a sojourn in the 'Holy City' of Rome, from the immediate presence of 'the Most Holy Father,' and I thought it worth while to hear him preach to the faithful of this 'City of the Holy Savior,' in the bay of all the saints.

The people—red, white and black—were still pressing through the crowded portals of St. Peter's, and in the wake of four ladies, whose nodding plumes shielded me from observation, I penetrated into the very center of the church, and found myself, to my great surprise, vis-à-vis to His Excellency, an arm's length from him. I had supposed that he would have given at least an hour to the "sacrifice of the body, blood, bones, soul and divinity of the Lord Jesus Christ" on the "Altar of the Most Holy Heart," and that I should find him teaching the people from the pulpit the significance of the rite of confirmation; but that was all over, and the rite was being administered with an indecent haste which left no time even for the music line.

E. NO. F. ROE.

MAGIC STORE
10 FRONT ST., MERIDIAN, MISS.

WANTED: Several faithful men to work for me for reasonable wages in Mississippi. Salary \$75. and expenses. Position permanent. References. Enclose self-addressed stamped envelope.

The National Star Insurance Building, Chicago.

around us, does not send a word of gospel to the heathen. This does not help the man who is struggling to tell the story of a Savior to those who do not like to hear him. Though we bestow all our goods to feed and clothe the poor, and have not love, our religion is vain. If I do for my sister or my brother because they are my kin, and leave out Christ, how much have I advanced? I am just simply selfish, nothing more. "Deny thyself" is the law of love. Give to the poor and needy around you, but fail not to support Christ's shepherds. Whatsoever ye do for the least, ye do for Him, if ye do it in his name. Let us not be selfish, our love and keeping hand-reaching no farther than our kith and kin. Let us widen and get "out" of the circle of selfishness. Scatter and increase, withhold and get poor. We must honor Him with our substance if we seek to please Him. We must support his mouth-pieces while he keeps them at work. Will you help? My dear sisters, this is important labor in the vineyard, doing whatsoever we find to do with a will, and with religious enthusiasm.

We have undertaken to build a new church here in our community. The old building is much dilapidated—built far back in the thirties or forties—and we sisters are going to help, though it be little. If the women helped to build houses in the olden times, so ought they to-day. Old Toxish must be rebuilt. The spirit of work is among us; "For they had a mind to work."

SALLIE J. STEWART.

Brazil.

BETTER THAN THEY KNEW.

A shipment of Arabic Bibles has been received at Rio de Janeiro. Mr. Tucker writes to the *Bible Society Record*: "Some of the Arabs in Brazil come from parts of the world where there are Protestant missions, for some of them already have some knowledge of the Bible. Most of them appear as peddlers about the streets. Some of them frequent the churches, a few of them having become members of the Presbyterian church in Rio, São Paulo, and elsewhere. Our co-porters find them almost everywhere, and find no difficulty in selling the scriptures to them. Two young men, Arab merchants in Porto-Alegre, one of whom was educated in Robert College, have been waiting for some months for the books which they want to sell to their fellow-countrymen in the State of Rio Grande do Sul." [Missionary Review.]

Brazil.

ONCE UPON A TIME.

On closer inspection, I saw it was made of gilt pasteboard. An appropriate symbol, in truth. He was preceded by a priest, who carried the holy oil in a little box, not unlike sardine can in appearance, in which he dipped his thumb and forefinger, and with the oil which adhered made the sign of the cross on the forehead of the candidate. The priest who followed had a ball of raw cotton, with which he wiped the forehead, lest any of the holy oil should drop and be profaned. An acolyte came next with a silver tray, upon which the "offerings" were laid; which, if they were not the equivalent in value, showed that the sacrament had a money value. [Missionary Review.]

Rome's Intolerance.

The Church of Rome is in principle about as tolerant as a Bengal tiger. When the tiger is in his cage, he submits to various circumstances which he does not tolerate when he is free to follow his own wishes. In the freedom of the jungle we see exactly what the nature of the animal is. And if we would know exactly the principles of the Church of Rome and her theories concerning the religious rights of those who are not in her own communion, we should study her procedure in those countries where she is virtually at liberty to carry out her own ideas. —EX.

Wyatt-Harris Business College.

"South America in its ten republics and three colonies of British, Dutch and French Guiana, has a population of 37,000,000. Of these 5,000,000 are Indians, 2,000,000 are negroes, and the others are chiefly of Spanish or Portuguese descent or belonging to the mixed races. Nearly all the people profess the Roman Catholic faith."

"His Excellency has just come from a sojourn in the 'Holy City' of Rome, from the immediate presence of 'the Most Holy Father,' and I thought it worth while to hear him preach to the faithful of this 'City of the Holy Savior,' in the bay of all the saints.

The people—red, white and black—were still pressing through the crowded portals of St. Peter's, and in the wake of four ladies, whose nodding plumes shielded me from observation, I penetrated into the very center of the church, and found myself, to my great surprise, vis-à-vis to His Excellency, an arm's length from him. I had supposed that he would have given at least an hour to the "sacrifice of the body, blood, bones, soul and divinity of the Lord Jesus Christ" on the "Altar of the Most Holy Heart," and that I should find him teaching the people from the pulpit the significance of the rite of confirmation; but that was all over, and the rite was being administered with an indecent haste which left no time even for the music line.

E. NO. F. ROE.

MAGIC STORE
10 FRONT ST., MERIDIAN, MISS.

WANTED: Several faithful men to work for me for reasonable wages in Mississippi. Salary \$75. and expenses. Position permanent. References. Enclose self-addressed stamped envelope.

The National Star Insurance Building, Chicago.

around us, does not send a word of gospel to the heathen. This does not help the man who is struggling to tell the story of a Savior to those who do not like to hear him. Though we bestow all our goods to feed and clothe the poor, and have not love, our religion is vain. If I do for my sister or my brother because they are my kin, and leave out Christ, how much have I advanced? I am just simply selfish, nothing more. "Deny thyself" is the law of love. Give to the poor and needy around you, but fail not to support Christ's shepherds. Whatsoever ye do for the least, ye do for Him, if ye do it in his name. Let us not be selfish, our love and keeping hand-reaching no farther than our kith and kin. Let us widen and get "out" of the circle of selfishness. Scatter and increase, withhold and get poor. We must honor Him with our substance if we seek to please Him. We must support his mouth-pieces while he keeps them at work. Will you help? My dear sisters, this is important labor in the vineyard, doing whatsoever we find to do with a will, and with religious enthusiasm.

We have undertaken to build a new church here in our community. The old building is much dilapidated—built far back in the thirties or forties—and we sisters are going to help, though it be little. If the women helped to build houses in the olden times, so ought they to-day. Old Toxish must be rebuilt. The spirit of work is among us; "For they had a mind to work."

SALLIE J. STEWART.

Brazil.

BETTER THAN THEY KNEW.

A shipment of Arabic Bibles has been received at Rio de Janeiro. Mr. Tucker writes to the *Bible Society Record*: "Some of the Arabs in Brazil come from parts of the world where there are Protestant missions, for some of them already have some knowledge of the Bible. Most of them appear as peddlers about the streets. Some of them frequent the churches, a few of them having become members of the Presbyterian church in Rio, São Paulo, and elsewhere. Our co-porters find them almost everywhere, and find no difficulty in selling the scriptures to them. Two young men, Arab merchants in Porto-Alegre, one of whom was educated in Robert College, have been waiting for some months for the books which they want to sell to their fellow-countrymen in the State of Rio Grande do Sul." [Missionary Review.]

around us, does not send a word of gospel to the heathen. This does not help the man who is struggling to tell the story of a Savior to those who do not like to hear him. Though we bestow all our goods to feed and clothe the poor, and have not love, our religion is vain. If I do for my sister or my brother because they are my kin, and leave out Christ, how much have I advanced? I am just simply selfish, nothing more. "Deny thyself" is the law of love. Give to the poor and needy around you, but fail not to support Christ's shepherds. Whatsoever ye do for the least, ye do for Him, if ye do it in his name. Let us not be selfish, our love and keeping hand-reaching no farther than our kith and kin. Let us widen and get "out" of the circle of selfishness. Scatter and increase, withhold and get poor. We must honor Him with our substance if we seek to please Him. We must support his mouth-pieces while he keeps them at work. Will you help? My dear sisters, this is important labor in the vineyard, doing whatsoever we find to do with a will, and with religious enthusiasm.

We have undertaken to build a new church here in our community. The old building is much dilapidated—built far back in the thirties or forties—and we sisters are going to help, though it be little. If the women helped to build houses in the olden times, so ought they to-day. Old Toxish must be rebuilt. The spirit of work is among us; "For they had a mind to work."

SALLIE J. STEWART.

Brazil.

BETTER THAN THEY KNEW.

A shipment of Arabic Bibles has been received at Rio de Janeiro. Mr. Tucker writes to the *Bible Society Record*: "Some of the Arabs in Brazil come from parts of the world where there are Protestant missions, for some of them already have some knowledge of the Bible. Most of them appear as peddlers about the streets. Some of them frequent the churches, a few of them having become members of the Presbyterian church in Rio, São Paulo, and elsewhere. Our co-porters find them almost everywhere, and find no difficulty in selling the scriptures to them. Two young men, Arab merchants in Porto-Alegre, one of whom was educated in Robert College, have been waiting for some months for the books which they want to sell to their fellow-countrymen in the State of Rio Grande do Sul." [Missionary Review.]

G. W. MEYER

Potash

is a necessary and important ingredient of complete fertilizers. Crops of all kinds require a properly balanced manure.

